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Suggests Name of Issei Doctor For Street In Kaslo

KASLO, B.C. — A long-time resident of Kaslo, Allan P. Allsebrook, suggested in a letter to Kootenaian, a weekly publication covering Kaslo and the North Kootenay district, that the streets of the town be given names.

Included in his list of "names rich in tradition and honored in our town," was that of Dr. Kohzo Shimotakahara who died late last year after working in Kaslo since the evacuation. Allsebrook said that Dr. Shimotakahara should be remembered for his "selfless service and sacrifice."

In suggesting names for the streets, he said, "Must we go on year after year, stamped with the blasted Yankee hallmark of a meaningless, utilitarian 'third, fourth, fifth, sixth — and A, B, C, D Avenues'? After 41 years in the neighbourhood, I am not even sure of getting them right. In my mind numbers mean nothing. They do not grip the memory. Names do."

In so doing, Mr. Allsebrook intimates that it would enhance Kaslo's good name and be a memorial to her vigorous and colorful past as a town with a "climate second to none on the continent; beauty and majesty as grand as any 'show place' such as Banff or Lake Louise, and our Kootenay Lake."

Mr. Allsebrook is remembered by many JC's who once resided in the former evacuation centre, particularly for his interest in young Nisei artists.

passing thru

By KEN ADACHI

On Dirty Linen

One of the clippings I preserved for future use out of a pile of newspapers and magazines was an editorial called, "Robeson — Born 30 Years Too Soon". It comments upon the famous Negro baritone who was recently prevented from crossing the U.S. border into Canada.

It says that Robeson ignores the changes that have taken place in the status of the Negro in the U.S. and only lives in the embittered past where he remembers that he wasn't allowed to attend college dances and was merely tolerated because he was a brilliant student and athlete. The editorial suggests that Robeson should know better.

Now you and I know that Robeson is an avowed Communist. But the editorial sounds like it was written by someone on the moon.

Now how much progress in the way of the Negro's plight has occurred recently to give Robeson a chance to acquire a different outlook? Okay, you might say that there are the Jackie Robinsons. But I will say that there are more serious things to be considered.

I have read about a Negro player on a college football team whose jaw was viciously broken by an opposing white player; an incident in Miami where one of the leaders of the National Association for the Advancement of Colored People was killed in a mysterious dynamite blast; a case where a famous singer was refused service at a swank New York night club; of two Negro golfers who were refused the right to play in a tournament; and of the general picture of Negro people confined to rotting, filthy tenements and in seeking something better, of having to face mob violence as in Cicero.

I won't say these reflect the changes in the status of the Negro but I'm sure Robeson cannot find much solace in such cases to ease an embittered mind.

More recently there is the case [illegible] Chinese who was voted out [illegible] a California community because the presence of a non-Caucasian in an otherwise white community would lower real estate values. It seems to me [illegible] the valued democratic right [illegible] voting here evolved around [illegible] for the almighty buck. [illegible] such stuff that makes [illegible] democracy sound like a [illegible] joke to be told in the [illegible].

[illegible] democratic ideal of the

(Cont'd on Page 5)

"YOU'RE NEVER TOO OLD"

LOS ANGELES — A Hollywood TV show "You're Never Too Old," screened weekly over Station KLAC here, which features all sorts of talents 60 years or older is looking for an Issei artist to appear on its show.

Beet Growers to Form Standard Policy On Immigrant Labor

LETHBRIDGE, Alta — The Annual Convention of the Alberta Sugar Beet Grower's Association held on Feb. 20 at Lethbridge resulted in the passing of a resolution authorizing a central board to meet with the Alberta JCCA representatives to decide on a standard policy for Japanese beet labor immigration.

The resolution was passed unanimously by the 200 representatives of the Association.

Mont'l JCCA Plans Oratorical Contest

MONTREAL — The Montreal JCCA is sponsoring an Oratorical Contest for interested community youths under twenty-one years of age. It will be held in the D'Arcy McGee High School Auditorium on Saturday evening, March 22.

The contestant is free to choose any topic providing that the speech does not pass the time limit of ten minutes. Prizes will be awarded to the winning contestants.

Those wishing to participate in the contest are asked to contact Mr. Toyo Ebata before the deadline of March 8.

To Revert To Wartime Nuptial Curbs in Japan

OTTAWA — Following the marriage of three Canadian soldiers whose names were not disclosed, to three Japanese girls, it was announced last week that troops in Korea would be put on a wartime basis as far as marriage is concerned. These were probably the first cases where Canadian soldiers have married Japanese girls.

During the last war, a soldier had to get permission from his commanding officer to become eligible for marriage allowances. It involves a "cooling-off" period where the soldier must know the girl for a certain length of time.

Famous Japanese Tenor To Sing In Recital Mar. 6 Sponsored By Tor. JCCA

The internationally known Japanese tenor, Yoshie Fujiwara, will appear in a recital in Toronto on Thursday, March 6. The concert is under the sponsorship of the Toronto JCCA. It will be his only Canadian appearance.

Mr. Fujiwara, who is head of his Fujiwara Opera Company which he established two years ago, is presently on a tour of the United States as a representative of the Japan Broadcasting Corporation. His visit to Toronto was arranged as a result of his expressed desire to perform here.

The renowned singer last sang in Canada some 15 years ago when he appeared in Vancouver. He has made numerous tours on this continent, in South America and in Europe. His present trip to the U.S. is his twelfth.

After receiving his training in Milan in 1928, his first appearance was made at the Alvert Hall in London. His operatic debut was made in 1932 in Puccini's La Boheme at the Opera Comique in Paris.

He has been decorated by the Italian and French governments as well as being honoured by the Japanese Art Institute.

Tickets which are now available may be obtained from any Toronto JCCA or Issei Division executive as well as from either the Continental Times or The New Canadian. They are $1.50 each.

The recital is to be held at the Ukrainian Labour Temple 300 Bathurst St. Performance will start at 8:00 p.m.

"This Time It's For Real!" Says Tommy of GFB Fame

ETA JIMA, Japan — "This time it's for real."

Those were Pvt. Henry Nakamura's words recently when he left the U.S. Army's Eta Jima Specialist School for Sasebo en route to a Korean assignment.

Pvt. Nakamura is the unforgetable orphan, "Tommy," in MGM's film about the Japanese American 442nd Combat Team. All of the other Nisei GIs in the picture were actual veterans of the 442nd except "Tommy" who was only 13 at the time the 442nd was organized in 1943.

Henry has been in the Army a little more than five months, going into service shortly after finishing his role in MGM's "Westward the Women" in which he played a Japanese cook, Ito.

He received his basic training at Schofield Barracks in his native Hawaii and was sent to Japan for processing, winding up at the Eta Jima school where he completed a six week Quartermaster Supply Specialist course.

Born in Honolulu, the Nisei actor was in his junior year at the University of Hawaii when Writer-Director Robert Pirosh of MGM came to town. He signed Henry for the role of "Tommy" and the role has proved the foundation of a career in motion pictures for him.

Standing five feet tall in his GI boots, Henry had some stage experience in University of Hawaii theatre productions. After his Army service he hopes to continue his movie career and also wants to complete his college study for a degree in psychology.

Henry made many friends at Eta Jima, especially among the GIs who recognized him from "Go for Broke!" They were sorry to see him leave. A GI newsman wrote:

"The little fella with the big smile and the outsize overcoat shook hands all around, hoisted his duffle bag to his shoulder, and struggled onto the bus."

Pvt. Henry Nakamura was off to war again. But this time it was "for real."

—Pacific Citizen.

Plan Deep Sea Fishing Derby At JACL Confab

SAN FRANCISCO — One of the special events at the 12th biennial National JACL convention in San Francisco, June 26-30, will be a Deep Sea Fishing Derby. The fishermen who will be vying for trophies, will sail out under the Golden Gate Bridge on June 27, in boats which will carry from seven to ten men each.

ACROSS MY MIND . . . By Jack Nakamoto

That Butch Watanabe has made good, leading his own 12-piece orchestra was no great surprise to me! For it was his hand-writing that told me several years ago the tale of his potentiality as a musician.

I once took a correspondence course in handwriting analysis. While, at first filled with some misgiving about the course, I began to discover during two years of studying and of research that handwriting analysis did offer a fairly valid guide to understanding people. The analysis of handwriting has nothing to do with fortune telling: it merely unfolds a person's traits of character, his strong points as well as his weaknesses.

At the peak of my efficiency the analytical report will perhaps be 70 or 80% accurate. This is brought about usually after a day's perusal of handwriting under a magnifying glass, applying the law of evaluation, the procedure of which is to count off one type of stroke or letter as against the others. A certain curlicue may be a positive trait while another one being a negative, may have a detracting influence.

To illustrate the principle of handwriting analysis, suppose there were 40 students sketching an object placed before them. Although they will all be drawing the same thing, the outcome will nonetheless be 40 different versions. Each sketch will reveal its own type of strokes and pressures, and it is in them that that person's character is reflected. Just as there are no two fingerprints alike, so there are no two sketches or handwritings the same. Perhaps no other medium serves to give away one's inner self so quickly and fairly comprehensively as does handwriting; hence some psychologists and psychiatrists endorse the use of handwriting analysis as a short cut in their work.

Butch Watanabe's handwriting, incidentally, revealed the usual characteristics of a musician, such as an outstanding sense of intuition, a strong rhythmic sense, emotional capacity, and snatches of interpretative and creative skills, as well as those virtues necessary to become a top-notcher.

MESSRS. SITARR, MIMOTO EXPOUND:

CONTROVERSY STILL SWIRLS OVER BUDDHISM

Editor, The New Canadian:

There seems to be need to deal with such bagatelle as whether Canadian Buddhists do not sing Christian hymns or that they did not emulate the sermons from Christianity for this writer did not say they did. If Mr. Ikuta says they do not, I will accept his statement.

Perhaps Canadianized Buddhism does not accept science to the degree which this writer felt it did. Be as it may, "how can an acceptance of science make religion humanistic?" asks Mr. **Ikuta.** John Herman Randall Jr., able philosopher at Columbia University and an exponent of Humanism, states:

"They (physicists) are abysmally ignorant of all that anthropology and psychology have discovered about the nature of religion itself. They are ignorant of the serious philosophies that have been built upon such data. They do not realize that the present conflict of religious faith with science is no longer with a scientific explanation of the world, but with a scientific explanation of religion.

"The really revolutionary effect of the scientific faith on religion today is not its new view of the universe but its new view of religion. Re-interpretations of religious belief have been unimportant compared with re-interpretations of religion itself. For those who share them, it has become impossible to view religion as divine relation entrusted to man. It has even become impossible to see it as a dogma to do any ingenious relation between man and a cosmic deity. Religion has rather appeared as a human enterprise, an organization of human life, an experience, a social bond and an aspiration."

Religion becomes humanistic when it becomes concerned with the well being of man here on earth, not a reliance upon a supernatural power and a concern with the future life. When the religious leaders actively seek aid from the scientists about their findings in the field of mental hygiene, motives and emotions of humans, child growth and development, and so on, and applying this knowledge to better social conditions of man himself here on this earth, can we say that they are humanistic?

Mr. Ikuta says in one breath that "in Buddhism there is no dogma to do any ingenious changing" and in the next breath says "Buddhist Churches . . . have and will continue to have a well defined basis of faith . . . it can adapt itself to any cultural container. . ." Have they or have they not? And if they have, what is it?

This writer prefers to his "fancy skating" on the thin ice of the following questions:

1. How many Buddhist Nisei comprehend such esoteric conceptualizations as "the Buddhist philosophical principles of Causation, of indetermination, of the differentiation, of reciprocal identification, of True Reality, of Totality, of Perfect Freedom?"

2. How many Nisei Buddhists are versed in such "an outcome of a far-reaching contemplation of the Buddha nature of the universe" to be able to teach Sunday school classes, Young People Groups, and make it meaningful?

3. How many intelligent Nisei Buddhists are preparing for the Buddhist ministry in preference to chemical engineering and the like, in order to insure the existence of Buddhism in terms of the present type of ecclesiastic organization?

4. If it is a universal religion, how much **appeal** does it have in terms of Occidental parents and their children becoming members of the Canadian Buddhist Churches?

5. How well does Canadian Buddhism function in the religious life of the Nisei Buddhists if the average adherent lacks an adequate knowledge of the basic conceptualizations underlying Buddhism?

6. What are the psychological effects upon the average Buddhist Nisei who adheres to something of which he knows little and which is supposed to be so basic in attaining his Buddhahood?

M. Sitarr,
Montreal, P.Q.

Editor, The New Canadian:

In writing this letter, I hope that I shall be as faithful as Mr. Sitarr was himself to that excellent spirit of which he spoke — the writing "for the purpose of clarification and emendation and not for controversy's sake."

May I quote again from Mr. Sitarr's article, that passage with which I did not concur: "Nisei who are Buddhists are usually conservative and behave in a vacillating character which is sociologically known as the marginal man. Self-consciousness may be the result as a non-resolution of cultural conflict and unwillingness to be identified with an alien background."

I am happy that Mr. Sitarr has agreed with me that the marginality of the Bussei is not peculiar to them, but is common to the Nisei in general. The purpose of my letter was to show that the marginality of which he spoke is certainly not caused by the Buddhist religion, that any difficulty in assimilation which these people felt were common to the rest of the Nisei.

Mr. Sitarr has written that Buddhism was not attacked by his original article, and that, hence, it did not need to be defended. May I point out, however, that my letter was entitled, "In Defense of the Bussei." This latter term is an abbreviated form of Bukkyo Seinen, meaning Buddhist youth groups and their members.

I fear, Mr. Sitarr waxed rather eloquent about my ego-involvement when he said that I had projected the feeling of being attacked as "conservative" and as being "marginal" to the Buddhist Nisei. The question, it would seem, is not, whether I had felt personally insulted; rather, whether or not I had felt that he had attacked the Bussei; and whether or not my feelings were justified. On this last point, I can only refer him and other readers back to that passage which I have quoted above from his article.

I fear, further, that by quoting only one-half of one of the sentences with which I disagreed, Mr. Sitarr has very neatly presented me as an inconsistent reactionary. The full sentence reads: "Self-consciousness may be the result as the non-resolution of cultural conflicts and unwillingness to be identified with an alien background." Here the difficulty is obviously with the word "identified." Whereas it is entirely correct to say that the Nisei identify themselves with Canada, it is quite another thing to suggest that the Buddhist Nisei (it is only about them that any comment is here significant) feel that to associate with Buddhism or what is peculiary exotic therein is to identify themselves with an alien background.

Enough, however, in my defense. Let us get to the "essence" of Mr. Sitarr's article, as he wanted us to do.

In his article, Mr. Sitarr has written: "Buddhism faces the multi-facet problem of determination of an adequate doctrine compatible with the prevailing value system complicated by differential age group, lack of prestige and cultural conflict." He has written that the term conservative with which he characterized the Bussei is to be understood in the context of this situation.

The question one is tempted to ask here is: What does Mr. Sitarr mean by "prevailing value system?" In primitive societies, such as those studied by anthropologists, it is perhaps possible to speak of prevailing value systems; perhaps it is possible to speak of them in the feudal societies of European and Asiatic history. But, in the modern industrial communities of North America, the prevailing value system (which Mr. Sitarr has made into a little god to be worshipped and adored) is difficult to define.

It is only a truism to point out that the Canadian community is made up of numerous diverse elements. The Roman Catholics have perhaps one value system, the Protestants still another (again with divergences among themselves), the Mormons still another, the Unitarians, the Buddhists, and Theosophists still other values system. However, in spite of such diversity of background, "The Canadian ideal has always been," as I noted in my earlier letter, "that people with different background should be able to come together upon common grounds of love and respect, to work out a common destiny upon a peaceful basis." Mr. Sitarr may care to contend that there are some fundamental presuppositions without which any society could not carry on. If such is the case, I shall be happy to have Mr. Sitarr point out specifically the ways in which Shin Buddhism is incompatible to the Canadian community.

The question which one must ask at this point is then: Why should the Buddhists leaders try to simulate the ideas, the attitudes, and the Weltanschauung of other groups within the Canadian community? As Mr. Ikuta has pointed out in his letter, the Shin faith is based upon "far reaching contemplation of the Buddha nature of the universe and is backed by numerous philosophical principles of Buddhism." As such the leaders of Buddhism, if they adhere to these philosophic principles and doctrines, have a moral duty to present them according to the dictates of their conscience. As to whether the people will give them support by coming to their church, as to whether their congregation will follow them are questions of an entirely separate nature. The moral law demands that they be honest with themselves. Thus, when survival as a religious group at the expense of their convictions cannot by the very nature of religion be a consideration, it is difficult to see why "determination of an adequate doctrine compatible with the prevailing value stystem" should be any problem.

A consideration of an analogous situation might be helpful. The Christian churches in Japan are faced no doubt with problems that are in some way similar to those of the Buddhist Church in Canada. Let us assume for the moment that the "prevailing value system" of Japan is different from the value system of Christianity. Should the Christians change or even try to change in any way their religion "in keeping with the prevailing value system?"

In this connection Mr. Sitarr has written: "The soteriological aspect of the Shin Sect is not conductive to mental hygiene because it does not build up ego strength. Namu Amida Butsu fosters dependence on an outside force." Whatever Mr. Sitarr has meant by ego strength, the truth is that the Shin doctrines do enable personality development and integration. Shinran emphasized faith as the only condition for salvation but demanded ethical conduct. Here, we might consider the case of the Calvinist in early modern history. Calvin preached a doctrine of predestination. However, his followers did not become fatalists. Why? Simply because predestination taken out of its context was no more part of Calvinism than was faith-salvation taken out of its context, Shinran's philosophy of life. Above all when studying religious phenomena, one must be careful not to jump to happy conclusions without an appreciation of the wider understanding within which context any characteristic term is employed.

In this connection, Mr. Sitarr has also written: "Nisei Joe who claims to be a Buddhist would probably not be able to give a short resume of the major premises of the Shin Sect." Without some examination into this matter, I beg to be allowed not to make any commiting statement concerning the accuracy of his observation. If for the moment, however, the assumption should be made that his position has been taken correctly, the observation still would not prove that Buddhism could not have any meaning for the Nisei. As Mr. Sitarr pointed out in his article, Buddhism in Canada has been and is faced with a shortage of English-speaking teachers versed in the doctrines of their religion. The congregation is spread out across the face of the country, from Victoria to Montreal. Further, even though they do have some translations of the canonical writings and studies of the Shin Sect and Buddhism in general, the number is still far from ideal. The shortage of funds and of facilities with which Buddhism in Canada has had to struggle in the past, as it will have to do for many years in the future, requires no elucidation. In these various factors, then, it would seem, one could find the more plausible explanation for the poverty of knowledge concerning Buddhism on the part of the Bussei. The **problem which Buddhism in Canada really faces, from this point of view, is how quickly and adequately it can meet the challenge of making Buddhism available and comprehensible to English-speaking Canadians.**

Hideo Mimoto,
Toronto, Ontario.

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帰郷 大佛次郎

客 （第二百九回）

「負けるの平気ですわ」

「さういう人は、運に媚いらのだよ。やってごらんなさい。もう、勝負をつけないと、氣色の悪いことになるだらう。僕だけでなく、君がだよ。君という人の氣性はそんな弱いものぢやない。曾って僕は面白かったさ。これから先も永く忘れないやうに、今夜だけはもっと君らしくしてごらん。あした、僕は出發するのだ。お別れの晩だからね」

「ああ、さう……また、お出かけになりますのね？わかりましたわ。このトランプを切って……」

左衛子は急に自分が心の底から幅を厚く恭吾を憎んでゐるやうに感じた。單純なこの勝負には勝つことがありさうな氣もして來た。すると勝ちたいと思ひ、血が顔に上って來た。自分でトランプを切り卓の上に伏せた。

「ダイヤモンドの女王が先に出れば、私の勝ちなんですね」

「さうなのです、マダム」

「運だけね」

「さうです、運だけだ」

左衛子は身を起した。トランプにさしのべた白い手は、自分も心配したほどふるえも見せず、花のやうに華奢に静かに動いた。數枚の札が起して卓に捨てられた。

「出ないわ」

「出ますよ、マダム。君が勝つだらう」

スペードの女王の札が、暫時に黒々とした感じで出て來た時に、さすがに左衛子はあっと口走った。

「勝ったか」

と、恭吾は云った。

「運がなかったんだな」

手をのばして残った札をめくって見ると、一枚おいた下にダイヤの女王は重なってゐた。さういふこともあると知ってゐて、恭吾は驚きもしなかったし、左衛子に向けて、くやみも云はなかった。

「明日早いんだ。今夜は失敬させて下さい」

翌朝、左衛子が訪ねて見た時恭吾は小田原で朝の急行に乗ると云って自動車で山を降りて行った後であった。宿に置き手紙があって香港上海銀行の信用状が添へてあり、記入してある金額だけ左衛子の方からも出して、浮浪者か戦災者の何かと約束通り寄附して欲しいと申し入れてあった。署名は、エヘエジユルスとなってゐた。左衛子は忘れてしまってゐたが、刑場へひかれて行くキリストが辱しめた劫罰で永久に死の安息に恵まれることもなく、地上をさまよって苦しんでゐるユダヤ人の名前であった。エヘエジユルスの淋しさ切なさを彼はこの署名に込めてゐたのである。

（完）

御愛讀乞う

日本風土記

國敗れて山河あり

カナダを墳墓の地とさだめて戦後未知い土地に營々と生活を營んでいるわたし達日系人にとり、忘れがたいのは生れ故郷の山河である。幾百年の傳統をいまも守り育てている村、焦土のなかから不死鳥のように生れかわった都市……色とりどりのお國ぶりを北海道から東京、名古屋、大阪、關西へと下ってみよう。これは一世の方々に喜こばれる「新風土記」というものである。小説「帰郷」が大好評裡に終りますので、その代りにこの日本のお國紹介文をこれから連載します。御愛讀下さい。

文字通り、ながい間にわたって連載してきました文化賞をうけた大佛次郎氏の大傑作「帰郷」も愈よ終りとなりました。幸い讀者の皆様から「實によい小説だった」という聲をきいて大變喜んでおります。

編集室

豫約締切り

「宮中を語る」は多數の豫約申込み戴きまして有難うございます。よって三月十日で豫約を締切ることに致しました。去る二月に大体の注文はしてありますので二ヵ月後に着荷の豫定であります。配本までしばらくお待ち下さい。なお「皇室の御寫眞」はまだ少し餘裕がありますので御申込み下さい

花月 榮吉

バザー援助に佛婦感謝

【ケローナ發】二月九日開かれた當地佛教會主催のバザーは初めての試みにも拘らず大入滿員の成功で主催者側では人々の援助を深謝している。バザーから上った金は大谷法主を迎える經費の一部に充てるのである

●生長の家誌友會 三月一日(土)午後七時半からトロント市ジョンホールで集合

●大菊苗希望者は大八木氏が晩市にまとめて注文されるので至急次まで電話されたしと
大八木エッチエー〇二七三
中町オーエル一四八八

●訂正 十六日紙所報川本・須山兩氏結婚廣告中父須山藤太郎氏とあったのは須山勝太郎氏の誤り

御禮

私共一家八ヶ年間の長い間チーバー在住中は皆々様から一方ならぬ御世話に預り此度の移動に際しましては御親切身に餘る送別會を催して下さり其の上鄭重なる記念品まで頂戴致し又出發の當夜は御寒い中を態々御見送りを受けた上御餞別や御土産を賜り皆様の御厚情誠に有難く何んと御禮申上げて良いかその言葉も知りません。厚く御禮申上げます。御陰様にて車中は無事廿日午後一時晩市に安着致しました故御安心下さい。實は一々御禮狀を差上るべきが本意でありますが移轉早々混雑に其の意を得ず失禮乍ら紙上を借りて取敢ず御禮申上げます。遙かに晩市の空より皆様の御健康と御多幸を御祈り申します。

二月廿一日
上杉 文七
同 柳
外家族一同
439 East Georgia Street, Vancouver, B.C.

アルバータ州テーバー
佛教會
婦人會の皆々様
他皆々様

出生

▲モントリオルの雄見ジャック夫人は去る二月十一日市内ハーバート・リディ記念病院で女子を出産、ダイナと命名

●婦會新役員懇談會 三月二日(日)午後二時から大陸ホールに於て開かれる

●故下高原ドクター追悼會を三月八日午後八時からモントリオル日本人合同教會で開催

藤原義江氏獨唱會

三月六日(木)夜トロント市協で主催

既報、藤原義江氏獨唱會は三月六日(木)夜八時から市內バサースト街三〇〇のユクレニアンホールに於てトロント市協(一世部も含む)主催、如月倶樂部後援の下に、同胞慰安と文化への寄與と市協の活動資金集めの目的を以て開催される。入場券(一人一弗五十仙)は市協の委員とニューカナディアン、大陸時報社、如月倶樂部で取扱つて居り早目に求められるよう希望されている

◇

藤原義江氏については說明するまでもないほどに多くの人人が知つていて晩香坡時代に親しく同氏の歌をきいた人も多いわけであるが、氏は日、佛伊の三ケ國から文化賞を授與された世界的なテナーで、一九三四年に東京で藤原歌劇團を創設して今日に至つて居り昨秋トロントで獨唱した砂原美智子さんやカナダ生れの窪田愛子さんも藤原歌劇團に所屬している。一九四九年には日本政府から藝術院章を授與された東洋一のオペラ團の首腦であるが藤原氏今回の渡米は日米オペラ歌手の交換、日米文化交流をはかるために日本放送協會の使節としてであり、ハワイから米國各地を廻つて目下ニューヨークに滯在中であるが、當市の三宅ドクター夫妻の許へ來信があつたのを手づるに獨唱會開催の運びとなつたもので、なじみ深い藤原氏の聲にしたしく接する機會を得られるわけである。

ト市協一世部の幹部決定

トロント市協一世部では過般の總會に於て選出した執行委員三十名のほかに市內各地區の委員のない所から更に十一名を選んで合計四十一名を以て執行委員會を構成、廿二日夜幹部互選會を開催した結果

▲委員長信岡良太郎▲副委員長古川忠三▲幹事龜岡[illegible]衛

三氏を再選し、各部の委員長は幹部のほかに角、岡崎、鵬本、河部四氏を加えた委員によつて推薦、擧げられる人々の應諾を求めた上で執行委員會の是認を求めることになつた。

日本向け小包の免税について

日本向ギフト・パーセルの免税がなくなつたから注意せよとのオタワ郵政省の發表(本紙二月二日所報)について詳細を東京朝日の今澤記者に照會中のところ、廿五日に返事がとどき、同記者が東京中央郵便局および同所在の税關で問合せた結果は次の通り

「ギフト・パーセルというものは確かに廢止されました しかしギフト・パーセルと呼ばなくなつたまでと考えてよろしい。免税の點は從來と變りなく一定の數量ょで家庭用消費と見なされるものは税をかけていない。強いて言えば衣服の點は最近ややきびしくなり、一人につき一回一着という基準にしています。但し古着で痛んでおれば二着認める」とのことで氣にかける必要はあまりないと思います

▲なおト市々協一世部龜岡幹事の照會に對するオタワ在外事務所からの返事によると、ギフト小包は無税であるという通產省告示が、その後變更されていないとのことである。

活動するマ市協

マニトバ市協の月報「アウトルック」は號を重ねる毎に內容充實、トーシャ刷りだが印刷もきれいになつてきたが二月號に出ている市協の活動を拾つてみると次の諸項がある

▲各宗教團体の會合に南出▲新市民委員會の會合に奥村 佐々木 ▲州の公正就勤法制定委員會に[illegible]諸氏を各々市協代表として送る。

▲移民問題に關する市協主催の講演會開催▲日本文化紹介の夕開催▲社交ダンス講習會開催▲市協婦人部設置(佛、基兩婦人會幹部と相談して役員を選定)

冬ごもりと鉢の木

大寒も終りにちかく立春をすぐ目の前にし東京附近は久しぶりの雪に見舞われた。この冬は暖冬の部類で雪國にも雪は割合に少いようだが、關東では交通機關の止まるような大雪はむしろ二月に多いのでまだ〳〵油斷はならない

舞い落ちる小雪がまゆに觸つては消える夜道を歩いていると、どこかの家から謠曲の聲がもれてくる。「鉢の木」だ。

おおかた雪に浮かれた老人のすさびであろう。鉢木(はちのき)雪に因んだなかなかの名曲だが、雪國の冬ごもりにしては凡そありそうもない物語でもある。

尾羽うち枯らして上野國佐野の邊りに住む佐野常世が、雪にふりこめられた前執權、北條時賴のために、秘藏の梅松櫻の盆栽を伐りくべタキ火にしてもてなした緣から、埋もれ木に花が咲いて出世する物語だ。

先日、信州を訪れて聞いた話では、一冬を越すのにツケ物は一人當り十五貫くらいつけるそうだが、雪國で冬ごもりするのには薪は山ほどつさり用意してかかるのが當り前のことである。

・雪の夜に爐にくべるタキギに事欠いて、愛藏のかの木まで燃さねばならぬとは、落ちぶれ武士とはいえよほどのうつけものか、それとも芝居氣たつぷりに演出よろしく即興の就職戰術でみごと最明寺時賴の心をつかんだ曲者か、そのいずれかだろう。

タキ火といえば、この間アメリカから歸つた人が、米國の家にはカマドが無くてミカン箱も燒き捨てられぬので不便です。日本ではコンロやツロのたき口で何でも始末できて便利ですなと妙なところに感心していた。

原爆を持たぬうちは軍備とはいえぬそうだが、臺所の電化せぬうちは「鉢木」を燃した時代をさして變り榮えもせぬわけか。(天聲人語)

如月倶樂部

各部のプログラム

トロントの如月倶樂部では二月二十四日役員會を開催して各部門のプログラムを協議したが、すでに決定していた分や今後の分は次の如くである

●一周年記念ダンス會——三月一日(土)午後八時からユクレニアンホールに於て開催するが、これにはハミルトンの紅葉倶樂部の人々も參加する筈で、入場料はとらないが倶樂部用の蓄音機購入資金に宛てるためコレクションを仰ぐことになつている。

●日本舞踊部——廿日午後パミルトンから若柳吉蘭師匠を迎えて講習會開催に關し受講者の父母や部員と協議、講習生側から山村春美、西本菊代二氏を選んで倶樂部の部員と共に部門の運用に當ることになつた。講習開始は四月の第一日曜日(六日)からで、毎週日曜日午後一時から五時まで大陸ホールで講習する。講習申込者は既に十六名あるが希望者は委員又は兩新聞社に申し込まれるがよい。

●文藝部——三月中に文藝同好者の集りを開くことと其の他の計畫を相談した

●ブリッヂ講習 申込者に初歩から手引きしてくれる有志の見當がついたので近々開始する段取り。

佛教會の日本映畫

トロント佛教會では三月八日(土)午後七時半から市內バサースト街三〇〇ユクレニアンホールに於て日本映畫「母月夜」と「おどろき一家」を上映する。

カナダ氷上軍が世界選手權保持

一九五二年度の冬期オリンピックではカナダのエドモントン・マーキュリー軍は六勝一引分けで世界ホッキー選手權を保持した。カナダは冬期オリンピックで世界各國のうち第十位(十八點半)であつた。日本は十七位でタッタ半點を獲得したきり

街の名前の一つに

故下高原ドクターを

【カズロー發】移動日系人が當地に移つて以來多くの日系人と親しみ特に二世のアーチストに關心を持つているオルゾルック氏(畫家)は當地で發行されているクートネアン紙(一九四二年から四五年までニューカナディアンを印刷した所)に一書を寄せて、カズローの街の名前の一つは故下高原ドクターから取るべきであると提議して、同ドクターが自分を忘れて社會のために奉仕した德をたたえている。

合同教會日系人部

電話イー・エム三―〇五七三

三月二日 日曜禮拜

說教 清水牧師

題「[illegible]ぬ者の幸福」

■日曜學校午前十一時

■中週祈禱會毎水曜夜八時

JAPANESE CONGREGATION
UNITED CHURCH
765 Queen St. W., Toronto
Rev. K. Shimizu, Miss F. Bird

アメリカの日本占領を廻る十二の大きな失敗

（十）

吉田一郎

通辯政治の弊害

日本人は昔から外國語を話すことが下手な點で、英國人と好一對である。英國人は、英語がどこへ行つてもたいてい通用するからそれでもいいが世界一難解な日本語をしつている外人はめつたにない。

ところが、日本の教育は、特に舊制の高等學校から大學にかけての教育は、原書物を讀むことが主で、話す方はどうでもよかつた。そこで、カントやマルクスはよめるが、小學生程度の日常會話もできないという日本人が大量につくられ、それが各方面の要路についていたのである。

これに反して外國語をスラ／＼と話せるのは、主として外語、高商、ミッション系の學校出身者か、或は外國の大學に學んだもので、この種の人物はこれまでの日本では、二流、三流とされて重寶ではあるがかろんじられていた。

日本の政治家、學者、役人などの間でも、外國語を話せないことはちつとも恥ではなかつた。かれらが海外に旅行したときに多少不便を感じる程度で、日常生活にはそんなことは大して欠格條件にはならなかつた。

それが日本の敗戦とともに事情は一變した。外國語の話せることが最大の武器となり一つの特權のように見られるようになつた。外國語の話せる官吏はどん／＼抜擢され、政治家は黨内に重きをなしたいや、外國語を話せる以外になんの能力のないような男がそれを賣物にして立候補し、それで當選したのも少くなかつた。

特にあちらの大學出身者は官廳でも民間會社でもひつぱりだこになつた。某々はあちらの高位高官が「學友」だというので、今にすばらしいポストがまいこんでくるという噂さや宣傳がさかんに行われたそんなのはまだ罪のない方である。あちらの要人に知己が多いというふれこみで、追放解除とか、商品の賣りこみとかに口をきいて多額のブローカー料をかせぐのもあらわれた。

これと同じようなことが、日本の占領期間中に、中國その他でも起つた。かつての日本留學生が、日本語ができるというので大いに巾をきかし日本人のところへいろんな情報をもちこむとともに、それを笠にきて、中國人間で盛んに悪事をはたらいた。

中國にいた日本要人は、たいていそういう中國人を何人か周圍にもつていた。中國の大衆は、そういつた中國人を「漢奸通辯」といつて大いに憎んだものだ。その多くは、日本の敗戦後かれらは裁判にかけられて處刑された。

敗戦後の日本にも「日奸通辯」がなかつたとはいえない「日奸」とまではゆかなくても語學を通じての渉外的役割によつて、政界などで不當に高い地位をしめているのも少くない。民主黨華かなりし頃の松本瀧藏、吉田側近の第一人者といわれる白洲次郎、ダレス特使の學友で日米協會會長になつた小松隆などいずれも戦後突如として浮び上つたあちら大學出身の幸運兒である

こういつた「通辯政治」というものが、いかに弊害を伴うものであるかということは、改めてのべるまでもない。

冬がれの記

（三）

井手小四郎

昨年の秋だつたか、梅月氏による、カナダ東部の秋の稿寄に際し、森元一君の稿が引き合いに出ていたから、彼のその後の消息を書いて、それに關聯して前稿の結びをつけたいと思ふ。

森君が日本に去つたのは何年だつたか、多分鈴木さんの前か後か、とも角その頃であつたように思ふ。それから一直線に彼の社會運動は續いていると聽く。その無類强固な意志力をもつ彼には、去就や遺漬はない。彼が故國に還り結婚した當時も、彼は茅屋に住み、雨が降れば鍋釜の全部を室中に並べて雨漏りをしのがねばならない貧苦のどん底生活の中でも、一歩も運動から身を退かなかつたと仄聞したのは偉い話である。それからまもなく日本の暗黒時代に入りやがて日本帝國主義は太平洋戦争に突入し彼の消息も絶えた。そして戦果て、戦時中さ敗戦後の日本の状況が傳聞される頃になつて彼の消息も知ることができた。彼は帝國主義戦争反對の反戦運動で投獄され、敗戦と同時に他の多くの政治犯人と同時に二ヶ年牢振りに釋放されたのである。そして其後直ちに某方面の部署に就き、彼のたゆまざる運動は續けられていることを知つた。

その時、私は我が身邊を顧み、恥かしさと、うそ寒さを感じたことを白狀せねばならぬ。

つまり「民衆社に活を入れる」といつたという彼は、日本ファッシズムに、身をもつてぶつつかつて行つた譯である

茲で横道にそれるが、恰度その直後、ある雜誌で、日本の文壇の某大家か、日本ファッシズムに抵抗する、只一人の犠牲者の血を流さなかつたという事は子孫に對して申譯けない、と述懐したと云う記事を讀み、云ひ知れぬ憤りを感じたものである。同じ日本に住み、同じ作家で蟹工船の作者小林多喜二の虐殺されたことも知らぬのか。ジャーナリズムに上らない無名闘士が幾何虐殺され投獄されていたかと思う時、この賤人道主義者奴、と思つたものである。多分この時は森君の受難にたいする義憤も無意識にあつたろうし、この大家が日支事變當時軍艦などに便乘して上海方面に出向いたりして軍部の協力者としか見えなかつたせいもある。併し數年の歳月を經た今日、その大家が故人になつたからとか、又私に憤る資格がないからという理由からでなく私の氣持に變化が來たのか、この混濁した世の中ではその述懐に示された情操だけでも美しいと思はねばならぬと今日では思つている。

それだけ附言して話を元に戻そう。森君の戦時中に表面に現れた行動をもつて私は彼を英雄化しようとする意圖はない。何が彼をしてそうさせたかが問題であつて私はその彼の思想と生活態度を評價したいのである。

この事は彼の二十年の無產階級解放運動の實踐から私生活を完全に社會生活の中に解消し得た人のみの成し得る行動であつたと私は斷じたい。いや、彼にも私生活がないのではない。が其の私生活は社會生活即ち無產階級解放運動の中での私生活であつて、それは社會生活の延長であり、休息時間に過ぎない。從つて彼にとつては最早や人民大衆と自分との間に何の隔りもなく、彼の意識は大衆の上部にも外部にもない、同一理念であり同体なのだ。彼の個が全体の有機的統一の中にとけ込んだ狀態である。そこには最早や、死の恐怖も投獄の苦痛もなかつたのであろう。

ここに達するまでの過程は彼の先天的意志力に加えて永い間の實踐運動の教訓の中からかち得た結晶なのだ。必然的に、そこには新しい道德倫理觀が樹立されつつあることもうかがわれる。

フォラム（投稿歓迎）

アルバタの思出

一九四二年アルバータのシユガビーツ耕作第一先發隊として移動以來九ヶ年間、昨年四月トロント市に再移動して靜かに往時を回顧するときよくやつたものだと申す外に言葉を見出せない。

第一回先發隊として一行二十五家族は目的地コールハースト停車場に到着、各自が夫夫農家に引き取られて行く時には涙なくしては別れの言葉が出なかつた。ビーツ・ハウスの第一夜はまんじりともせずに夜を明したのであつた。しかし馴れるに従い地理も分り仕事も一年毎に上手になり、やがては「住めば都」の言葉も話の中に出るようになつた。

青木定義氏が本紙上で述べられた通り、日本人連絡團体が出來て一致團結し、移動日系人相互のために盡力したことは忘れられないことで、青木氏が述べた役員諸氏の努力に附加したいことは、中島卯三郎が河南側役員として自動車を購入して會のために使用され遠路の役員集合を援助されたこと、河北に於ては橋爪英二氏がビーシー州に殘つていた人を移動させるためコミッションと交渉して、自分の仕事をなげうち活動されたこと、有給專任幹事否決問題にて役員總辭職の重大なる時に當り故池田貞一氏が會長として、磯貝氏が幹事として努力されたことなどである。不幸池田氏が物故された時には葬儀は河北相互援助會葬として會員全部が會葬したのであつた。

アルバータに留まつて活動されている諸兄や東部に再移動されて再建に努力されている諸氏が、思いを遠く移動當時に及ぼされる時、これら役員諸氏の家事を忘れての盡力と功績に、ひたすら感謝の念がわくであろう。

（トロント 梅野 誠）

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獨逸の占領を終止
西歐に五十個師團

【ポルトガル、リスボン發】北大西洋條約機構の理事會は去る二十日以來ポルトガル國會議事堂でカナダのピアソン外相が議長で十四ヶ國の代表が多數の専門家をつれて出席、重要會議中であるが、この會議には新たに加盟したトルコとギリシャもはじめて代表が出席している。廿四日リスボン發電によると英米佛三國外相はここ四八時間中に『西ドイツの占領狀態を終止し、國際社會の一員としてドイツ國が復歸する』ことに完全意見の一致した發表を行うであろうと傳えている。

（なお北大西洋同盟機構の初代事務總長としてカナダのピアソン外相が要請されているが、オタワ政府がこれを承認するかは甚だ疑問視されている）

【リスボン發】北大西洋同盟理事會は廿三日共産國の侵略にそなえるためにヨーロッパに平和時における歴史上最大の軍備擴充を滿場一致で誓約した。すなわち同盟國は今年中にヨーロッパ大陸に四五ないし五〇ヶ師團の軍隊を持つ計畫で、これに要する費用は三千億弗という巨額にのぼるものである。

東京便り　捕らぬ米兵强盗

【東京便り】警察豫備隊を（といっても中味は軍隊同様ですが）大増員してさしあたり今年は十一万にするというし、再軍備の氣運は濃厚です。この間、東京の富士銀行の千住支店に米兵二名がピストルでホールドアップして二百數十万圓を奪つて逃げたが、犯人がつかまらず問題となっています。

（警察はアメリカ人に對し發砲することを禁止されているため警官らはホールドアップを故意に逃がしたと共産代議士は怒っている）

米兵の自動車强盗も相當多いようです。さて、今年は雪が多くて東京も裏街に入るとドロンコになっています（今澤發）

二九〇名を解除

【東京發】日本政府は廿五日すでに死亡した者をもふくむ二九〇名の戰時指導者を追放解除した。死んだ者の中には無條件降伏に導いた時の總理大臣鈴木貫太郎提督がいる。

共産暴動に備へ　帝都警察の創設

【東京發】日本政府は先週東京都下の各地區で起つたような共産派の暴動にこんご對處するために强力な警察を計畫中であることを先週末明らかにした。すなわち木村徳太郎檢事總長は日本國府に對して政府の指令によつてのみ行動する『東京都警察隊』を設置する立法を要請するだろうと語つた。

ツルーマンにヨロヒを贈る
親米黨の大田和さん

【東京發】でつぷり肥えて鼻息のあらい親米黨の首領大田和友三（音譯）さんは六五〇年昔のヨロヒ、カブト揃いをツルーマン大統領に贈るため日本を近く出發することになつた。大田和さんは日本は米國の第四九州になるのだと主張する親米派の大將なのだが「ヨロヒは大統領の身体にピッタリ合わないかも知れないが、無理すれば着られるだろう」と語つている。

日本移民招致賛成
アルバタのビーツ業者大會で決議

【レスブリッジ發】二月二十日當市に於て開催されたアルバータ州ビーツ栽培業者協會第二十七周年大會は、アルバータ州市協から提議した日本移民招致案を採擇して次の如き決議文を滿場一致で可決した

▲中央執行委員會はアルバータ州日系市協から日本人ビーツ勞働者移民に關するブリーフを受理したが、昨年度の大會に於ても同じ趣旨の決議を可決している

▲問題は政府の政策に關聯せるもので、本大會は中央執行委員會に對し、アルバータ州日系市協代表者と會見して、日本人ビーツ勞働者移民に關する標準綱領を決定する權限を與える

ビーツ業者の大會には各地域の代表二百名が出席、アルバータ市協の祝電の披露があり市協からは移民問題に關する委員が大會に出席して政治部長武田宗雄氏を代辯として市協より提議のブリーフを説明その採用方を主張したのであつたが、市協ではこれよりさき準備工作としてブリーフを各方面に送り有力者と會見して運動を重ねたのであつた。

アルバタ市協に既に入加申込

アルバータ州市協が右の運動を開始して以來既にカナダの各地方から、ビーツ勞働者としてカナダへ歸還乃至新移民として入國したいが斡旋を乞うという申込書がアルバータ州市協當局へ來て居り、これらの希望者は期待しつつある。

當州病院でも試驗
結カク病者に『救いの驚異薬』を

ドクターもサジをなげ、ただ死をまつばかりの肺結核病者に「救いの驚異薬」が二つも米國で發明され大きな効力をあげていることは學界にあかるいニュースとして迎えられていること既報の通りであるが、ウエストンのオンタリオ結核病院監督ウイック博士は「この新薬について詳細な報告を求めており、ウエストン病院の患者にもできるだけ早く試驗してみるつもりである」と語つている。ニューヨーク市近くのシービュー病院における新薬の効果が報じられている通りのものなら、初期の結核者は自宅療養で短期間に全治するということになるであろうとさえいわれている。シービュー病院の十二年も病つた絶望婦人患者は死を覺悟していたが、新薬マーシレッドとリミフオンを使用してから數日後にはベッドから起きて歩行ができ、体量七七斤のが百十斤となり体温一〇五度が平熱に、そして食慾はおそろしく増進して全快の途に入つているというのはほんの一例、この他絶望患者はいずれも快方に向つているという。

まず五十家族
ブラジルへ日本の移民

【東京發】ブラジルへ戰後初めての日本移民五〇家族、七五〇名がいよいよ來る六月末大阪商船で壯途につくことになつた。アマゾンの父とよばれるアマゾニア産業會社々長上塚司氏（六二）がブラジルの大統領と會見した結果、こんご五年間に二万五千の日本移民をいれることになつたもので、その先發隊として選考中であるが、日本では人選中で左の條件が中心となつている。

（一）一家族に三人以上の働き手、（満十五才から五十六才未滿の男子）が必要（二）思想堅實で道義心のあつい者（三）永住を希望する者で一旗あげて歸國組は絶對にダメ（四）農業で自活する決意を有する者

家畜に悪疫
輸出を禁止

レジャイナ地方の家畜に「足と口の病氣」が傳染していることが最近發見されたとオタワ政府で簡單な發表が廿五日行われた。しかし、この病氣は恐ろしい傳染力を持つもので、人体にも影響するといわれ、米國向ミート類（牛肉、豚肉）の輸出は一切禁止された。レジャイナ地方だけの傳染家畜をただちに皆殺しして一掃しない限りカナダの全家畜産業に重大影響をもたらすものといわれる。對米ビーフ輸出禁止となつたのでミート類の値段も下落するかもわからぬとも見られている。

ハナシ

朝鮮派遣カナダ軍隊の一兵士が最近日本娘と結婚していることが判明、このままにしておけば、これからまだこんなふうなことが起るかも知れない傾向にあるのに[illegible]したオタワ政府は、あらかじめ結婚するのに手間取る戰時結婚法下に朝鮮のカナダ軍隊を置かうというきびしいふみだ。軍人花嫁には歡迎しないという無粋な[illegible]のであろう。

今度は麥角が十倍
カナダから横濱へ入荷した小麥

既報の通りカナダ小麥にまじつていた「麥角」が最近問題となつ[illegible]度、分より十倍もの麥角が[illegible]ことがわかつた。高東丸[illegible]輸入食糧への不評[illegible]九千四百二十五トン[illegible]が高まつているが、二月十四日[illegible]日横濱に入港した大同海運高[illegible]八千三百三十四トン[illegible]東丸、ファンジャン・エ[illegible]バート[illegible]積出[illegible]ビー號の二船で着いたカナダ[illegible]輸[illegible]小麥には、一月に輸入された[illegible]

Hoop Playoffs Start; Flyers Go One Up

Junior Basketball All Knotted Up, Playoffs Start In Srs., Mustangs Maintain Win Streak

The basketball season in the Toronto Senior and the Inter-City Junior have finally run down to a close with playoffs beginning in the Senior and two crucial games set for the Junior this Friday.

The two Hamilton teams made their last trip of the season last week to Toronto without gaining a win over any of the local teams. In the first game, Barons defeated Hamilton Alphas 46-32 with Joe Nekoda and Bob Adachi sparking the winners with 19 and 11 pts. respectively. Frank Shimoda who can usually be relied upon for double figures, came through with 14 pts. for Alphas. The Hamilton team was leading for most of the game but they couldn't stop Nekoda who scored 17 pts. in the last half.

Club Rhapsody easily outpointed Hamilton Angels in the second game, 40-28, with Kaz Ishii getting scoring honors with 16 pts. Set-shot artist Aki Furukawa looped in 10 pts. while S. Tsuyuki was best for the visitors with 8 pts.

The Junior schedule will be run off with all six teams at home, the Hamilton quintets playing each other and Orphans meeting Club Rhapsody at 7 p.m. and Barons going against Mustangs Jrs. at 8 p.m. this Friday, Feb. 29.

At present Orphans and Club Rhapsody are tied with 7 wins and 2 losses for first place and Mustangs and Barons are tied for second slot with a 6-3 record. With the semi-finals based on the first and fourth teams and the second and third teams meeting each other, the Friday games will be the deciding factors. If any position is tied at the end of the schedule, then the points scored and the points scored against shall determine the final standings.

At this time the League wishes to pay tribute to the Hamilton teams for their determination and spirit with which they came to Toronto to play their games although they lost every game. The league would certainly like them back next year if at all possible.

The Senior struggles also start this Friday with Rebels meeting Whizz Kids at 9 p.m. in the first game of the best of three semi-finals for the right to meet the league leading Mustangs in the finals.

FINAL SR. STANDING

	W	L	F	A
Mustangs	12	0	920	486
Whizz Kids	6	6	695	618
Rebels	6	6	649	618
Jr. All-Stars	0	12	409	886

TOP TEN SCORING

H. Miyasaki-M	12	280	23.33
H. Miysaaki-M	12	280	23.33
Paul Hirano-R	11	179	16.27
Y. Kameoka-WK	11	176	16.00
Aki Hayashi-WK	12	141	11.75
M. Makimoto-M	11	124	11.27
S. Shintani-WK	11	117	10.64
R. Miyasaki-M	12	108	9.00
K. Miyasaki-M	11	93	8.45
J. Inamoto-M	9	74	8.22
Bob Adachi-Jr.	10	81	8.10

Leaders Beaten In Toronto Majors

After a week's layoff, the Toronto Nisei Majors resumed their schedule last week at the Spadina Alleys.

The circuit's one-two teams, Urabe and Takeda Insurances were both beaten 5-2, but there were no marked changes in the standing as the result of last week's games. Even the Busseis, only 7-0 winners, failed to elevate their position. Results were: Family Co-Op 5, Urabe 2; Moonlight 5, Lewis 2; Mocambo 5, Wasser's 2; Spad[illegible] 5, Takeda 2; Busseis 7, [illegible] 0; Best 4, Lowe Bros. 3; [illegible]ada 5, Sora 2; Sammy's [illegible], Makany's 2.

Individually, it was an off-week for the better bowlers. None of the league's top ten were able to make 700. Terrie Fujioka was the bowler of the week with 838, while Yas Saito grossed 828 for second high, brought in a 388 single which is the league's third high one-game score for the season. Others were T. Honkawa 797 (326), T. Tanaka 795, T. Shiga 783, G. Yano 755, G. Sato 749, M. Nishikawa 732, K. Nagasaka 714, T. Nishino 710, A. Matsumoto 329, Jim Kitamura 308.

Nisei Flyers Battle From Behind To Win Opener, Overcome Big Three-Goal Deficit

The Nisei Flyers played it the hard way, falling apart in the first half but pulling up their socks in the last canto, to come from a three-goal deficit and chalk up a 5-4 thriller victory from Newtonbrook in the first game of the best of three finals for the group title in THL Jr. playoff action at Stouffville Arena last week.

It was a wierd game; the Flyers displaying both their worst and best forms, which had manager Mas Nakae in a sweat. The second game was played last night at Royals Arena.

Flyers opened badly with apparent playoff jitters and within five minutes, Newtonbrooks scored 2 goals. Greg Cussion of the Flyers tallied a goal but it was only a breather for the Newts came back with two quick goals to make it 4-1. Play circulated all in the Flyer blueline.

Joe Minarski's last minute penalty in the first half meant further trouble but a brilliant penalty-killing chore by Roy Kobayashi, Sho Mori, Paul Tokiwa and Sheldon Childerhouse which stopped Newts without one shot on goal, to start the second period somehow sparked the Flyers to life. Play ranged in the Newts blueline throughout this period.

Greg Cussion rapped in two quick goals to make it 4-3 and with only six minutes left Roy Kobayashi flicked in the tying goal on a pass from Sho Mori. A penalty to a Newtonbrook player with minutes remaining resulted in Kaz Ishii scoring the winning goal from a power-pay. The Newts pulled their goalie in favor of an extra attack but the Flyer defense held until the final gong.

As a further proof of how the complexion of the game had changed, Cussion and Ishii also scored a goal apiece which were disallowed because of offsides.

In the final game of the regular schedule, Flyers dropped a 3-2 verdict to Cidoni's to make their record read 16 wins, 4 losses in 20 games played.

Rolls Nine Straight Strikes But Falters In 10th Frame to Miss In Bid for 450 Game

HAMILTON — Ken Kuwabara came within three balls of entering bowling's Hall of Fame in Hamilton Nisei kegling last weekend.

In the final frame, however Ken c r a c k e d under the mounting tension and pressure and after nine consecutive strikes, his tenth ball fell into the gutter and shattered his hopes of achieving a perfect game. He ended with a 372 single and along with an 826 triple, was top bowler of the day.

Teammate Tad Kondo kept pace with him until a corner pin stopped him in the eighth and finished with 373. Ray Kumagai's previous high triple of 791 took a beating when these two boys got hot.

Trailing the duo were Kaye Inouye with 780, George Masuda 778-343, Tosh Hashimoto 696, and Swanee Inouye 692. Kim Hashimoto again paced the ladies by trindling 647 and for the second week, Shirl Umetsu was runner-up with 619.

Results of games: Kumagai 4, Tanaka 0; Sonoda 4, Solly's 0; Jack Kondo 2, Kosugi 2; Pin Cushions 3, Tigers 1; Yaguchi 2, Tad Kondo 2; and Lucy's 2, Mits Honda 2. —"Doc."

Tor. Shuttlers Leave For Montreal Feb. 29

The Toronto badminton group will leave on Friday evening, Feb. 29, for the annual Inter-City shuttle tournament to be held at the Arthur Currie gym in Montreal on March 1.

Any players or supporters who wish to make the trip should contact either Matt Matsui or Roy Shin immediately.

Farnham-Montreal Cage Exhibition

MONTREAL — Two Farnham basketball teams will invade Montreal to do battle with the Girls AC and Nisei YO teams on Saturday, March 8. Both games will be played at the Catholic High gym with the girl's game slated for 4 p.m. and the second game following immediately.

Interest is high in the games and many are expected to attend.

Following the games, the Girls' AC is holding its Second Anniversary Dance.

The NYO has engaged in two exhibition games recently with the Catholic Brothers managing an even split.

ATHLETE OF THE YEAR

HONOLULU, T.H. — Ford Konno, Hawaii's great swimming star, was chosen "Athlete of the Year" in Honolulu recently.

Femme Fare

By CINDERELLA

"CONVERSATION PIECES"

For several hours on the 20th day of February, in the year of our Lord one thousand, nine hundred and fifty-two, I joined thousands of Montrealers who escaped from stuffy offices in the noon hour blinking like bats, sans hats, galoshes and what have you, convinced that Spring was here! The temperature was up to 28 degrees, the sun was shining, and I'd swear I heard a robin sing! But came the dawn and what a let-down! Spring's quite a gal!

* * *

Memo to a misplaced Spring Day in the very dead of Winter.

A—hatchoo. . .!

It always happens to me. I'm left out on a limb again!

Look, Spring Girl, it's not exactly cricket of you, is it now, to do this to me!

Why didn't you just leave me in a deep freeze? I was just becoming acclimatized to a long cold season of tough sledding. One can get used to anything in time.

I hate Quebec winters but for seven years I've been stuck with them. But realizing that Ole Man Weather is no respecter of humans, I told myself, "The first step in progressive education is to solve one's own problems." That, Spring Girl, was a pretty big order, considering that I'm no polar bear.

I set myself up for a real cold winter. I grinded my manly torso with long johns, and decked myself generally with galoshes, mufflers and such. I fortified my sensitive nature with anti-histamines, energy pills, nose-drops and for emergency purposes, carried a mickey of good Scotch in my hip pocket.

I repeat, Spring Girl, I was all set for a real hard winter. In fact, life, I convinced myself, was a good deal routine as far as the winter months were concerned — crawling out of bed in the morning, gulping down breakfast, dashing for the street car, working, taking time off for lunch, working, dashing for the street car, gulping down dinner, and tottering into bed. It isn't exciting, I'll admit, but neither is the scenery: dirty grey snow, grim skies and disgruntled fellow men. Winter is a time for dogged routine, when the only excitement (especially for a non-skier) is a jaunt to the nearest store for a new pair of galoshes, when the only exercise is clearing the front walk. . . Romance? Look now, Spring Girl, winter's no time for dreaming. Life's too real. Or should I say the cold's too real?

And then you had to come along! Oh sure, you didn't come banging at my office door. You didn't phone me while I was in conference. I simply woke up to find you on my doorstep, your eyes wide with remembered blueness, and around your mouth just a ghost of a smile. . .

And what could I do? You're as unpredictable as a flash of lightning. You're young and gay and altogether lovable. You gave my heart wings. You led me, against my better judgment, into a land of dreaming and of strange surprises, and I found myself saying "To hell with routine. Life's much too short."

You're irresistible. You're both challenge and desire with an element of surprise. You're ever provocative . . . you, with your come-hither manner, your teasing gaiety. You're half child, quick to mischief and rebellion. You're promise of womanhood, with laughter and tenderness akin to tears.

You said, Spring Girl, that I was stodgy, that I couldn't see the wonder of a world awakening, that I couldn't hear the water running under the snow, the sap running in black tree trunks, running to meet life. You said I'd forgotten how blue your eyes were, or how golden were your tresses. You said I was afraid. Look, Spring Girl, you should never say that to any man.

I'm going to look pretty silly, Spring Girl, tramping into the office today sans mitts, sans muffler, sans galoshes. And they'll never believe me when I tell them I had a date with Spring. There's six inches of snow on the ground this morning.

Look, Spring Girl, if you weren't really intending to stick around why did you have to pick on me? Why didn't you pick on some other guy?

A—hatchoo. . .! A—hatchoo! A—hatchoo!

* * *

Children are always a source of **wonder to me. There's the two-year old youngster of a friend of mine who goes by the name of Toshi, with the curliest softest crop of hair and the most enquiring and laughing eyes I've ever seen. He calls me Cindy with a peculiar lilt to it, an inheritance from his soft-spoken West Indian father.**

Eternal Query

Toshi [illegible] the age when he loves to make things. Toshi makes bridges, [illegible] makes houses, Toshi makes snow men. Toshi is fascinated [illegible] pastime. One day, in the midst of making a house [illegible] he queried: "Mommy, who made Toshi?" Mommy [illegible] and wise, said calmly, "Mommy and Daddy [illegible]." Little Toshi thought that one over, and then said [illegible] how did you and Daddy put Toshi together?"

The Limit is 200

Lot of people in Toronto are currently playing hookey from school, work, bridge parties, housework, etc. If you haven't guessed the reason why, it's Johnny Ray.

Even during the middle of the week and during working hours, there's a lineup waiting to hear this newest disc rave shrieking his tonsils off. And it's not made up of bobby-soxers, either, they're not even in the majority. There's plenty of older women and all kinds of men of all ages.

Don't get it. But still, he's packing them in, and being well rewarded for his unearthly wailing. Whatever it is, he earns more in one week than the average adult makes in a year. We don't get it, he gets it.

Oh well, to each his own. Some people can sit through an opera. Other addicts thrive on garlic. Anglers rise before dawn and freeze while waiting for that nibble. We've all got quirks which others don't understand.

But it's the one like J. R. who come up with something out of this world who gets the payoff. Why can't we come up with something like a banshee yell and cash in?

Personal Notes Across Canada

ENGAGEMENTS

TORONTO — The engagement of Hiroko, second daughter of Mr. and Mrs. Tomekichi Sato, to Tosh Iwai, eldest son of Mr. and Mrs. Rokuro Iwai, both of Toronto, was announced on Feb. 17, at the home of the Sato's.

* * *

CHATHAM, Ont. — The engagement was announced of Fumiko, third daughter of Mr. and Mrs. F. Okubo of Chatham, to Hideo Miyagawa, eldest son of Mrs. Tsugi Miyagawa of Detroit, Mich., on Feb. 17 at the home of the Okubo's.

Baishakunins are Mr. and Mrs. T. Kudo and Mr. and Mrs. Tom Hashimoto.

* * *

VANCOUVER — The marriage of Miyoko, eldest daughter of Mr. G. Kariya of Vancouver, and Hideo Miyashita of Edmonton, Alta., took place at the First United Church in Vancouver, Rev. McWilliams officiated.

Reception followed at the Bamboo Chop Suey.

BIRTHS

TORONTO — Born to Mr. and Mrs. Ken Sugamori (nee Mickey Takasaki) a daughter, Gayle Harumi, on Jan. 23, at the Toronto Western Hospital.

* * *

MONTREAL — Born to Mr. and Mrs. Jack Shiomi, a daughter, Dana Renee Masami, on Feb. 11 at the Hebert Reddy Memorial Hospital.

CORRECTION

In the Feb. 16 issue it was published that Miss Hidemi Omoto and George Takeshi Nakano of Montreal were engaged on Feb. 10. It should have read Emiko Amy Omoto.

Kisaragi Club Tabs Anniversary Dance

The Kisaragi Dance Club of Toronto will be holding their anniversary dance, celebrating its one year of existence, at the Ukrainian Hall, 300 Bathurst St., this Sat., March 1. The Koyo Dance Club of Hamilton is also expected to participate.

There will be no admission but a collection will be held to help raise funds for the purchase of a public address system.

Re-Elect Tor. JCCA Issei-bu Executive

Officers in the Toronto JCCA Issei-bu were all re-elected at a meeting held on Feb. 22, with H. R. Nobuoka, president; C. Furukawa, vice-president; and T. Kamooka secretary, running for another year.

A total of 41 members will serve on the executive committee this year.

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SOCIAL CALENDAR

FEBRUARY

29—Toronto. Club Ami's Leap Year Social, at Canadian Legion Hall, 8:30-12 p.m.

MARCH

1—Toronto. Kisaragi Club's First Anniversary Dance, at Ukrainian Hall.

6—Toronto. Fujiwara Recital sponsored by Toronto JCCA. Ukrainian Labour Temple, 300 Bathurst St., 8 p.m.

7 Toronto. Toronto YBS Leap Year Dance, at UNF Hall, 8:30 p.m.

7—Coaldale. Coaldale JCCA Mammoth Carnival And Dance, at Coaldale Community Hall.

8—Montreal. Girls' AC, Second Anniversary Dance, International "Y," 8 p.m.

21—Toronto. Spring Dance, at U.N.F. Hall, 8:30 p.m.

PASSING THRU

* * *

(Cont'd from Page 1)

freedom of speech (sometimes called the "American way of life") has long fallen by the wayside. There are restrictions to what one should say and how loud can say it. Talk in whispers but be careful of whom is listening. American big business and their political bell-hops have dirtied up the name of democracy with their practices of the witch-hunt, the gag-law, McCarthyism and the like. When Robeson was not permitted entry into Canada, it pointed out how far they will go to repress any kind of free speech.

In summing up, I think we are actually lucky that there are men like Robeson so that we can become aware how the principles of democracy are beginning to look like somebody's dirty linen.